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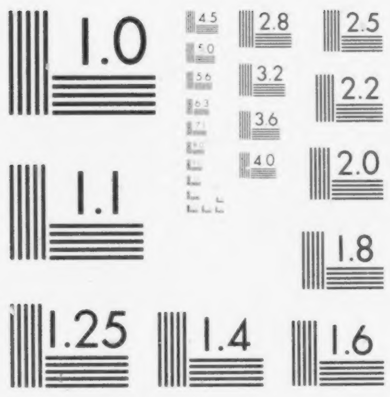
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ABSTRACT

A brief history of the integration efforts of the school and the resulting interracial conflict is presented. From this background evolved the cross-cultural groups which are the focus of this paper. Essentially, discussion was used for exploring the issues which were identified as impediments to good relationships within the school; (1) too few black faculty and students; (2) the impact of "Tomism;" (3) geographic location of students' homes; (4) differing interests of black and white students; (5) the need for extra-school interracial contact; and (6) inhibitions, both social and parental, against interracial contact, especially dating. The results of a questionnaire, administered to 51 black and white students in the school, suggests the impact of the cross-cultural groups. While a number of negative aspects are revealed in the data, the authors focus on two positives: (1) the overwhelming enthusiasm of students to continue participating in the groups; and (2) principal and staff perceptions of an improved school environment. (TL)

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A STUDY OF CROSS-CULTURAL GROUPS
AT
MALCOLM PRICE LABORATORY SCHOOL
UNIVERSITY OF NORTHERN IOWA

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AMERICAN PERSONNEL AND GUIDANCE ASSOCIATION CONVENTION
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INTRODUCTION

With the increased focus of attention being placed upon integration and desegregation within our schools, efforts to develop varied strategies for maximizing the benefits to be gained by the students involved have increased. To be sure, this undertaking is not an easy one. It is retarded by the frictional drag of the many social agonies born from social - racial - and class-nurtured discords of centuries' making. Nonetheless, as was with Harry Truman, the courts have made clear to the schools that the buck stops with them. As put by Robert M. MacIver:

> The school's function is to educate and where the family and the community fail to promote the social adjustment and the psycholgical development necessary to prepare the young to receive the education the school offers, it must step in to provide it within the area of its capacity.[1]

The undertaking assigned to our school is one which invites much skepticism on the part of many observers and on the part of many educators as well. In sum, we might define it as a task in which a basic societal institution, born out of the desire to transmit culture, tradition, and knowledge, is charged to reshape society in a way basically inimical to the institution itself--and to society in total. The fact that integration and desegregation have caused considerable upheaval is testimony which supports this thesis. Revolutionary rhetoric would swiftly conclude that the undertaking is a futile one--as it relies upon the agentry of oppression to reclaim for society the oppressed. Indeed there is much evidence within integrated schools to support the latter thesis. There is also unfortunately, very little to refute it. Rioting within schools, absence of discipline, little regard for learning and a pervasive attitude of cynicism are some manifestations that schools are missing the mark.

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[1] MacIver, Robert M., Delinquency Prevention Through Guidance in the Schools, (Final Report No. III - JUVENILE DELINQUENCY EVALUATION PROJECT of the City of New York) August, 1961, P. 2.

Some of us are trying, nevertheless, to surmount these barriers. In this process we are trying, insofar as humanly possible, to free ourselves of oppressive armor and have undertaken the task to make school a more humane and viable experience for our students. This process requires dialogue and change. The study which follows describes a cross-cultural experience which we feel has contributed favorably to the climate of the Malcolm Price Laboratory School at the University of Northern Iowa in Cedar Falls. It grows out of the process of dialogue and contributes to that of change.

HISTORY

Malcolm Price Laboratory School serves an attendance zone within the Cedar Falls community, as do the other schools within the city. The only selectivity which might be ascribed to it emanates from the fact that residency of university staff is higher, per capita, in this district than is the case in any other district. Proximity to work can be cited for this higher concentration of university personnel. Even so, the laboratory reflects only about a twenty-five (25) per cent enrollment of students from families related to the university through employment. Prior to the fall of 1968, the school population was exclusively middle-class white, with an occasional exception or two occurring throughout the years.

Subsequent to the death of Martin Luther King and Robert F. Kennedy, increased concern for better racial understanding was recognized at the

University of Northern Iowa as a pressing need. Increased racial understanding was also recognized as an area in which the university might well afford to move from a position of passive understanding to one of active participation in the search for solutions to a tremendously complicated problem.

University faculty and administrators could see that in the university's function of training teachers, that the mono-racial construct of the laboratory school population was obviously less than adequate as a training ground for teachers entering what was seen as becoming an increasingly pluralistic society. Teacher-graduates should be equipped, insofar as possible, to contribute positively and creatively to increased human understanding. An additional concern was that laboratory school students were not attaining, qualitatively, an education which would maximize their potential for contributing effectively across the spectrum of society at large.

With the remedying of these two major defects in the educational program in mind, the University of Northern Iowa in the fall of 1968, in cooperation with the school board of Waterloo, undertook a busing program which resulted in the enrollment of thirteen (13) black junior and senior high school students in the laboratory school.[2] These thirteen students amounted to roughly five per cent of the junior and senior high enrollment of Price Laboratory School. As it happened, the final decision to bus students was hastily made and the laboratory school staff was only modestly prepared to receive the new students. The complexity of the move, increased by the suddenness of the action, was also complicated by the reluctance of senior high students to switch to new environs and take upon themselves the adjustment that such an undertaking required.

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[2] The population of black persons in Cedar Falls amount to only several families. Therefore, Waterloo, which borders Cedar Falls and has a population of 76,000 persons, of which approximately 7,500 are black persons, was seen as being the only nearby locale from which the university could expect to attract black elementary and secondary students.

The initial expectation was not that all would run as smoothly as a well-oiled machine. But, at the same time, it was not expected that problems would exist to a significant degree nor persist for an extended period of time. In other words, the new chemical additive might cause some initial agitation of the existing compound, but the rumbling would eventually dissipate and the molecular structure would yield a far finer and superior product.

Indeed it seemed as though this prognosis was not far from the mark. Black students were invited into the homes of white students for dinner, for overnight stays, and for sundry other gracious occasions. Not long afterwards, however, the reality of black presence began to penetrate through the intoxication of novelty and real problems of adjustments began to appear.

Since the fall of 1968, black enrollment at Price Laboratory School has continued to grow. In the fall of 1969, twenty-six elementary students were in attendance along with twenty-two junior and senior high students. In the fall of 1970, enrollment of black students from Waterloo continued to increase. Sixty-three students were enrolled throughout the elementary and secondary grades. However, as the enrollment of black students grew, it became increasingly apparent that mere physical integration itself was not the alpha and omega of school integration. In fact it was in many ways only the beginning.

While the university had foreseen the need for a humanistic and forward looking move, the vision beyond the initial steps was not as lucid nor as clearly focused. Preparatory steps, due to lack of time for planning, had not been undertaken. This posture naturally placed the laboratory school in the position of reacting to crises as they arose, rather than in the position of acting to prevent such crises in the first place. Another major impediment was the absence of staff with experience and understanding who could contribute to the resolution of racial conflicts and who could at the same time help to formulate alternatives which would serve as solutions to immediate problems and possibly as preventives to future problems.

Having survived the first couple of years with reasonable accord between black and white students, it was soon obvious that the novelty of black attendance was now no longer existent and that the period of polite amenities was suddenly over. Flashes and sparks erupted as racial interactions began to generate friction--black students with white students as well as black students with white teachers. Racial and ethnic epithets appeared on walls and various other places throughout the school. Accusations of blacks being thieves were heard among a small vocal group. Sensitivities to exclusions from some activities were expressed by blacks--cheerleading being among the prominentones.

Within the school it was apparent that polarization was beginning to solidify. The imaginative and innovative busing program itself was beginning to be questioned as a move in the right direction. Some questions, to be sure, developed out of the realization that the busing of a minority from one community to another could not, in and of itself, compensate for the lack of minority membership within that community. In addition to this, such busing unveiled other negative dimensions not previously considered as related to the impact busing would have on black students. First, busing limited the black students' participation in after-school activities.

Secondly, it offered the beleaguered blacks an interlude where together they could mold unity in order to survive in what they had come to know as hostile environs--the school.

Administrative sensors had begun to receive vibrations of these deteriorating trends. The problem was--what could be done about them? And, as often happens, a leisured pace towards a solution was aborted by a racial conflict between two high school males. As a result of this conflict, the involved white student was injured with a knife. You may well imagine the equanimity with which this community received that news.

Cross-cultural groups at Malcolm Price Laboratory School grew indirectly out of this kind of crisis situation. It was not merely the latter incident, but rather a series of incidents which culminated in the experience just cited, which urged the decision to engage in group discussions. Initially, discussion groups were formed exclusively with students from Waterloo.

These students were not so grouped or organized because it was felt that they were primary instigators, rather it was felt that they were more easily grouped and that their grievance seemed the more compelling. The groups were successful, we feel, perhaps even more than we initially foresaw and perhaps even more than we had any right to expect. Certainly, they were cathartic initially, but we feel that this in itself defused a potentially explosive situation. The black students were much relieved that some channel was provided where at least their grievances and frustrations could be voiced. As a result of this, we seemed to observe a more relaxed atmosphere about them and a renewed effort to be a positive factor within the school.

The cross-cultural groups developed out of the awareness among

Waterloo students that their total impact on the school would be minimal unless the group was broadened to include influential white students. Various students were subsequently identified as having influence among wide segments of the school population. It would not be inaccurate to say that many of the identified students were negative in their attitude towards the presence of black students in this school. Nevertheless, they were invited, and with very few exceptions, most agreed to participate.

Significant Points Discussed

Several conflicts were identified as impediments to good relationships within the Laboratory School and, as such, were seen to be good points of departure for group discussions. Group discussion explored the effect and implications growing out of the following facts or suppositions:

1. The students recognized the need for more black faculty members - especially a female who could identify with the black female students at MPLS.
2. Questions were raised as to why there weren't more blacks attending MPLS. It was felt that the presence of more blacks would help eliminate the boy-girl deficit as far as dating was concerned.

   (Relative to this concern, the intent of the experiment to include Waterloo in the attendance zone and therefore provide a school environment in which students had the opportunity of learning to live with one another was considered. Would an increase in number of black students depart from that intent?)
3. The students discussed the impact of "Tomism" upon black students. Because of the pressure of this concept, many black students expressed their unwillingness to make allegiance with white students.

   (Tomism, as perceived by black students, is taken here to be a wide involvement with whites to the possible exclusion of some relationships with blacks).

4. Discussion, in detail, of the inherent problem of geographic locations was undertaken. Black students intimated they would participate in more extra-curricular activities, and out-of-school events, if they lived in Cedar Falls and didn't have the bother of traveling back to Waterloo. Both white and black students acknowledged that your closest friends are those with whom you associate in your own neighborhood after school hours.
5. Black and white students alike acknowledged that their interests differed greatly, which hindered their development of close friendship.
6. Black and white students did express the need to get together outside of school in some type of social activity that would help foster better race relations. Among the activities suggested were
    a. group picnics
    b. potlucks
    c. community student exchange (similar in concept to the Foreign Student Exchange Program)
7. Inhibiting dynamics such as those emanating from society's abhorrence of interracial dating were perceived to be boundaries which retarded good healthy interactions in classroom activities as well as in other social preoccupations. Parental attitudes and their resulting influence or impact received some analysis as a corollary to this problem.

QUESTIONNAIRE

The following questionnaire was administered in the Spring of 1971. The total number of students completing the questionnaire was 51. Racially, the groups were almost evenly constituted. There were 24 black students and 27 white students. You will notice that on most of the questions less than this number are accounted for. The reason for this is that some students chose to make comments of their own rather than select a specific choice as provided for in the questionnaire. In addition to the comment type response, some students checked more than one response.

It is our opinion that the most honest reporting of this kind of data requires the addition of an "other" category. For those who failed to respond to an item, we have reported those non-responses in a category called "non-responses". You will see these two added categories in addition to those which originally appeared in the questionnaire. Percentages are rounded off to the nearest whole. This results in some totals appearing as 99 or 101 percents. Asterisks denote these special circumstances.

QUESTIONNAIRE RESPONSES AND ANALYSIS

1. Your present grade: (Check one)

$\boxed{4}$ 7 $\boxed{12}$ 8 $\boxed{20}$ 9 $\boxed{5}$ 10 $\boxed{5}$ 11 $\boxed{5}$ 12

TOTAL - 51

2. Your sex: (Check one)

$\boxed{27}$ Male $\boxed{24}$ Female

3. Last September at the start of the school year, how did you feel race race relations were in the school?

		Total	Black	White
		%	%	%
0	Good	--	—	--
31	Average	61	67	56
16	Poor	31	21	41
2	Other	4	8	--
2	No response	4	4	4

(Item 3 refers to perceptions of racial relations in September, 1970. You will note here that none of the students felt these relations were good. However, white students indicated a less favorable consensus (41%) than did blacks (21%).)

4. When you first heard that a part of Waterloo would be in the Laboratory School zone, what did you think of the idea?

		Total	Black	White
		%	%	%
26	Thought it was a good idea	51	38	63
12	Thought it was a bad idea	24	25	22
9	Other	18	25	11
4	No response	8	12	4

(Item 4 refers to the value of the idea to bring Waterloo students to MPLS. Here we can see that a slim majority (51%) of the students thought it was a good idea. It is evident in this instance that white students (63%) took a more positive stance than did black students (38%).

5. How do you feel now with regard to a part of Waterloo being in the Laboratory School attendance zone?

		Total %	Black %	White %
29	Think it is a good idea	57	38	74
10	Think it is a bad idea	20	29	11
9	Other	18	21	15
3	No comment	6	12	--

(Here we see that the figures are almost identical to those in Item 4. The main difference being that more whites now feel positively toward the experiment. Black students indicate, on the other hand, that they are slightly more disenchanted.

6. How would you relate race relations within the Laboratory School as compared with race relations outside of school?

		Total %	Black %	White %
22	Race relations are better in the school	43	38	48
10	Race relations are worse in the school	20	21	19
15	Race relations are about the same in the school as outside the school	29	38	22
4	Other	8	4	11
0	No response	--	--	--

7. Do you feel that racial harmony within the school can be achieved by leaving it to the students--that is, that students will naturally achieve this by themselves?

		Total %	Black %	White %
27	Yes	53	58	48
17	No	33	33	33
6	Other	12	4	19
1	No response	2	4	--

(This item questions how racial harmony might be achieved within the school. The response indicates that a majority of cross-cultural participants believed that it could be achieved naturally--that is among the students themselves. Included in this majority, is a 58 percentage of black students who initially foresaw the need for cross-cultural groups.

8. Do you feel that cross-cultural discussion groups have a useful part to play in a multiracial school?

		Total %	Black %	White %
39	Yes	76	75	78
6	No	12	13	11
4	Other	8	13	4
2	No response	4	--	7

(Contradictory to Item 7, this item shows an emphatic affirmative for cross-cultural groups on the part of both black and white students.)

9. To what degree have cross-cultural discussion groups in the Laboratory School helped to bring about racial harmony and understanding?

		Total %	Black %	White %
3	The discussions have a great positive effect on all segments of the student body	6	8	4
9	The discussion groups have had a great positive effect on those participating in them	18	13	22
24	The discussion groups have had some positive effect	47	50	44
10	The discussion groups have had very little effect on anyone	20	17	22
0	The discussion groups have had a negative effect	--	--	--
5	Other	10	13	7
0	No response	--	--	--

(Looking beyond the reluctance to give positive credit to the cross-cultural groups, we should note that 71% of the total group did feel that some desirable results were gained from the cross-cultural groups. Only 20% of the students felt the gains to be minimal while none felt that the discussions had a negative effect.)

10. What is the greatest source of racial disunity in the Laboratory School?

			Total %	Black %	White %
	9	Influence of parents	18	17	19
	15	Not all students live in the same community	29	33	26
	5	Possible loss of friendships if seen associating interracially	10	13	7
	6	Other	12	8	15
**	15	Other	29	25	33
	1	No response	2	4	--

(In several ways, Item 10 constitutes a problem for analysis. As you can see, the "other" category, which was added, has a significant percentage of students whose responses are counted here. This occurs as a result of the high incidence of checking both of the first two items thereby making it advisable to count these responses as "other".

Nevertheless, we can see that 18% of the students did feel that racial disunity within the school could be attributed to parental influence. 29% of the students attributed disunity to the fact the students lived in different communities.

These two categories combined with the "other" category which contains approximately some thirteen (13) students who checked both categories, amount to almost 76% of the students responding to this query.

Only 10% of the students cited loss of friendship with peers as a source of racial disunity, and this was a more noticeable concern among black students.

**See Page 9.

11. To what degree have the counselors been sensitive to your ideas?

		Total %	Black %	White %
21	Very sensitive	41	46	37
21	Moderately sensitive	41	42	41
3	Not sensitive	6	4	7
3	Other	6	--	11
3	No response	6	8	4

12. Do you feel comfortable (at ease) with the counselors?

		Total %	Black %	White %
20	Very comfortable	39	33	44
25	Moderately comfortable	49	58	41
3	Uncomfortable, uneasy	6	8	4
2	Other	4	--	7
1	No response	2	--	4

13. Do the counselors seem up-to-date?

		Total %	Black %	White %
0	Old ideas, old-fashioned	--	--	--
24	New ideas, modern	47	38	56
23	Flexible points-of-view	45	58	33
3	Other	6	--	11
1	No response	2	4	--

14. Do you feel that most of the others in the cross-cultural discussion groups expressed themselves openly and honestly?

		Total	Black	White
		%	%	%
6	Very open and honest	12	8	15
28	Moderately open and honest	55	71	41
12	Held back, faked their real feelings	24	21	26
5	Other	10	--	19
0	No response	--	--	--

15. Do you feel that you expressed yourself openly and honestly in the cross-cultural discussions groups?

		Total	Black	White
		%	%	%
18	Very open and honest	35	33	37
26	Moderately open and honest	51	58	44
5	Held back, faked their real feelings	10	8	11
2	Other	4	--	7
0	No response	--	--	--

(Item 15 questions personal honesty in the cross-cultural groups. Here 35% of the students felt they were very open and honest. This compares with 12% on an identical foil in Question 14 which is similar except that it questions openness and honesty of others in the groups. This suggests that some individuals were unable to communicate to others their openness and honesty.

16. (Black students only. White students should skip this item and go on to Question 18.)

Do you feel that most of the white students expressed themselves openly and honestly in the discussion groups?

		Total	Black	White
		%	%	%
2	Very open and honest	8	8	--
12	Moderately open and honest	50	50	--
9	Held back, faked their real feelings	38	38	--
0	Other	--	--	--
1	No response	4	4	--

17. (Black students only.) Do you feel that most of the black students expressed themselves openly and honestly in the discussion groups?

		Total	Black	White
		%	%	%
9	Very open and honest	38	38	--
12	Moderately open and honest	50	50	--
1	Held back, faked their real feelings	4	4	--
2	Other	8	8	--
0	No response	--	--	--

(Items 16 & 17 refer to black students' impressions of white students' openness and honesty in the cross-cultural groups. Here it can be seen that black students viewed themselves to be considerably more open and honest (38% in the very open and honest category) than they viewed the white students (8%). Only 4% of the black students perceived faking of real feelings on their part as compared with their perception that 38% of the white students faked feelings. We can see here that black students viewed themselves to be more open and honest in these discussions than were white students. They were suspicious, to a degree at least, of the commitment on the part of their white counterparts to communicate honestly.)

18. (White students only. Black students should skip this item and go on to Question 20.)

Do you feel that most of the black students expressed themselves openly and honestly in the discussion groups?

		Total %	Black %	White %
4	Very open and honest	15	--	15
14	Moderately open and honest	52	--	52
5	Held back, faked their real feelings	19	--	19
4	Other	15	--	15
0	No response	--	--	--

(Comparing Item 17 with Item 18, we see how black students viewed their participation and how white students viewed that same participation. Black students saw themselves being very open and honest by 38% as compared with 15% as perceived by white students. In the "moderately open and honest" range, there is almost consensus. 50% of the black students saw themselves as being moderately open and honest while 52% of the white students saw them as such. On the other hand, only 4% of the black students viewed themselves as holding back and faking their real feelings while 19% of the white students felt this to be the case.)

19. (White students only.) Do you feel that most of the white students expressed themselves openly and honestly in the discussion groups?

		Total %	Black %	White %
4	Very open and honest	15	--	15
17	Moderately open and honest	63	--	63
2	Held back, faked their real feelings	7	--	7
4	Other	15	--	15
0	No response	--	--	--

(For a comparison of black students responses to the same question, refer to Item 16. Here it can be seen that only 8% of the black students, as compared with 15% of the white students, felt that white students had been very open and honest in these discussions. 50% of the black students, as compared with 63% of the white students, felt that white students had been moderately open and honest. On the question of holding back or faking, 38% of the black students, as compared with 7% of the white students, viewed white students as holding back or faking their feelings. It could be inferred from this data that, on the whole black students seemed more suspicious of white students than was the reverse. Further manifestations of this feeling can be seen in comparing the foils relative to "holding back or faking" in Items 16 and 18. Black students viewed 38% of the white students as holding back or faking, as compared with 19% of the white students having a similar view of the black students.)

20. Would you like to participate in a cross-cultural group again?

		Total %	Black %	White %
44	Yes	86	79	93
3	No	6	8	4
4	Other	8	13	4
0	No response	--	--	--

(The overwhelming response is "yes" to this query. It should be noted, however, that slightly less enthusiasm is evident on the part of black students. Although black students initiated these discussions, the absence of complete facility in verbal exchanges may have contributed to some negative feelings.)

21. Do you think there should be cross-cultural discussion groups next year?

		Total %	Black %	White %
48	Yes	94	92	96
10	No	--	--	--
3	Other	6	8	4
0	No response	--	--	---

(The overwhelming affirmative response to his item seems perplexing and appears contradictory when it is observed that these discussions were not viewed to be pivotal in Item 7 and to a modest degree in Item 9. However, it can also be observed that Item 7 is perhaps not explicit enough so as to convey to students whether or not cross-cultural discussion were (or were not) to be considered as that which is "naturally achieved" as opposed to that which is not naturally achieved.)

22. Do you feel that other teachers should be involved in the cross-cultural discussion groups?

		Total %	Black %	White %
33	Yes	65	63	67
14	No	27	29	26
3	Other	6	6	7
1	No response	2	2	--

23. Do you feel that the principal should be involved in the cross-cultural discussion groups?

		Total %	Black %	White %
27	Yes	53	54	52
17	No	33	33	33
5	Other	10	4	15
2	No response	4	8	--

24. Since you have been involved in the cross-cultural groups, how has your attitude changed towards fellow students who are racially different from yourself?

		Total %	Black %	White %
14	More tolerant	27	13	41
5	Less tolerant	10	17	4
26	About the same	51	54	48
3	Other	6	4	7
2	No response	6	13	--

(Of the respondents on this Item, 27% felt that they had developed a more positive attitude towards those racially different from themselves. We see a wide disparity in the responses of black and white students in this instance. Of this 27%, only 13% of the black students expressed positive feelings as compared with 41% of the white students. 19% of the students felt that they were less tolerant following cross-cultural discussions. Again, black students indicated a higher inclination towards this view, 17% (or 4) of them felt this way as compared with 4% (or 1) of the white students. This response should, however, be contrasted with the responses to Items 20 and 21. On the positive side, any change of attitudes towards increased tolerance is a decided gain.)

25. Do you feel that without the cross-cultural groups, racial harmony would have:

		Total %	Black %	White %
7	Lessened	14	8	19
28	Remained as it was	55	63	48
6	Increased	12	17	7
7	Other	14	4	22
2	No response	6	8	4

(Most students did not think racial harmony would have improved without cross-cultural groups. There is a difference in view, however. More white students than black students felt the situation could have worsened.)

26. How should the cross-cultural groups operate?

		Total %	Black %	White %
19	Mostly talk (Discussions)	37	25	48
15	Mostly other activities	29	42	19
13	Other	25	21	30
4	No response	8	13	4

(Responses to this item gives some insight as to the source of dissatisfaction on the part of black students. Their enthusiasm for discussion is not extremely high. 25% of the black students expressed a preference for this mode of interaction as compared with 48% of the white students.)

COUNSELOR-OBSERVATIONS

1. The early sessions (first and second meetings of one junior high group and the senior high group) tended to have more confrontation between students. In these sessions, students were more likely to interact with emotion and defensiveness when discussing topics related to racial concerns.

2. In the tenth, eleventh and twelfth grade group, as the number of sessions increased, there was a movement away from direct confrontation and, also, an observable reluctance to communicate openly. Nevertheless, students continued to come to these sessions demonstrating, we felt, a willingness to work toward a better understanding. The fact that most of the white students in the groups were earlier identified by black students as having demonstrated negative attitudes towards them did not contribute positively to the objective of attaining better feelings and openness within the group.

3. One group of seventh, eighth and ninth grade students was formed primarily from students who volunteered for involvement in cross-cultural discussions. The process of developing trust, group cohesiveness and communication within this group was very favorable, and highly evident, as the sessions continued into the year. Personal feelings were expressed, but without the defensiveness and open confrontations that were apparent in the other groups.

4. One of the greatest sources of frustration seemed to develop after students had identified problems but were unable to resolve them. This inability developed largely from the fact that the problems identified were mainly those problems which result from the existent insularity between one student's home-community and another student's home-community.

5. In the first three or four sessions of the two junior high groups, black students seemed more willing to enter into discussions than did white students.

By the fourth or fifth session, however, white students began to get more actively involved.

6. The junior high group, which consisted primarily of volunteer membership, developed a fairly good level of cohesiveness. Having done so, they expressed the desire to explore interactions with one another in ways other than through group discussion of those problems that occur in and out of school. Subsequently, one session was spent in game-type activites; later still, both junior high groups organized by themselves an after school picnic to get at the type of interaction they had previously suggested.

7. Although many students expressed through the survey that race relations at MPLS were not much better than they were before the cross-cultural groups began, they did indicate in our sessions that there was an increased level of awareness of how the two races differed culturally. The white students indicated that they better understood attitudes and temperaments of black students; likewise, black students indicated a better understanding of attitudes and temperaments of white students.

In conclusion, we might advance the notion that our survey might possibly have followed too soon after our session for a good, valid, retrospective analysis. Nevertheless, it is not intended to represent a study, in the sense that we consider it to conform to established criteria for scientific inquiry. Rather, it is an attempt to impart what insights we have gained from this experience.

We hope that one does not become overly impressed with the negative aspects of the data. Instead, we might suggest that the ambiguities which exist here should be weighed. The overwhelming enthusiasm to continue particicipation in these groups should not be minimized. It might be added that while the students do not all perceive an improved school environment since the inception of cross-cultural groups many MPLS staff (teachers, principal, etc.) perceived a noticeably positive difference. Observations and feedback from the principal and other staff, as the sessions were held, was that a marked behavioral change was observable among students in the greater educational environment.

APPENDIX

The data presented in this publication which is based on the following opinonnaire has student approval.

Cross-Cultural Group Counseling Opinionnaire

University of Northern Iowa, Cedar Falls, Iowa

Leander Brown
Richard Strub
Lee Rainey

This questionnaire will gather information about the cross-culture discussion groups. Since you participated directly in the discussion groups, your opinions are of great importance to us. Please respond to each item. If you would like to write additional comments, please use the space provided or the back of the sheet. Be honest, direct, and complete. Your suggestions and recommendations for improving the discussion groups are appreciated. Your responses will be kept confidential.

1. Your present grade: (check one)

   ☐ 7 ☐ 8 ☐ 9 ☐ 10 ☐ 11 ☐ 12

2. Your sex: (check one)

   ☐ Male ☐ Female

3. Last September at the start of the school year, how did you feel race relations were in the school?

   ☐ Good
   ☐ Average
   ☐ Poor

   Comments:

4. When you first heard that a part of Waterloo would be in the Laboratory School attendance zone, what did you think of the idea?

   ☐ Thought it was a good idea
   ☐ Thought it was a bad idea

   Comments:

5. How do you feel now with regard to a part of Waterloo being in the Laboratory School attendance zone?

   ☐ Think it is a good idea
   ☐ Think it is a bad idea

   Comments:

6. How would you rate race relations within the Laboratory School compared to race relations outside of school?

☐ Race relations are better in the school

☐ Race relations are worse in the school

☐ Race relations are about the same in the school and outside of school

Comments:

7. Do you feel that racial harmony within the school can be achieved by leaving it to the students--that is, the students will naturally achieve this by themselves?

☐ Yes

☐ No

Comments:

8. Do you feel that cross-cultural discussion groups have a useful part to play in a multiracial school?

☐ Yes

☐ No

Comments:

9. To what degree have cross-cultural discussion groups in the Laboratory School helped to bring about racial harmony and understanding?

☐ The discussions have had a great positive effect on all segments of the student body

☐ The discussion groups have had a great positive effect on those participating in them

☐ The discussion groups have had some positive effect

☐ The discussion groups have had very little effect on anyone.

☐ The discussion groups have had a negative effect

Comments:

10. What is the greatest source of racial disunity in the Laboratory School?

☐ Influence of parents
☐ Not all students live in the same community
☐ Possible loss of friendships if seen associating interracially
☐ Other (specify) ____________________

Comments:

11. To what degree have the counselors (Mr. Brown, Mr. Rainey, Mr. Strub) been sensitive to your ideas?

☐ Very sensitive
☐ Moderately sensitive
☐ Not sensitive

Comments:

12. Do you feel comfortable (at ease) with the counselors?

☐ Very comfortable
☐ Moderately comfortable
☐ Uncomfortable, uneasy

Comments:

13. Do the counselors seem up-to-date?

☐ Old ideas, old fashioned
☐ New ideas, modern
☐ Flexible points-of-view

Comments:

14. Do you feel that most of the others in the cross-cultural discussion groups expressed themselves openly and honestly?

☐ Very open and honest

☐ Moderately open and honest

☐ Held back, faked their real feelings

Comments

15. Do you feel that you expressed yourself openly and honestly in the cross-cultural discussion groups?

☐ Very open and honest

☐ Moderately open and honest

☐ Held back, kept true feelings to yourself

Comments:

16. (Black students only. White students should skip this item and go on to question #18.)
Do you feel that most of the white students expressed themselves openly and honestly in the discussion groups?

☐ Very open and honest

☐ Moderately open and honest

☐ Held back, faked their real feelings

Comments:

17. (Black students only.) Do you feel that most of the black students expressed themselves openly and honestly in the discussion groups?

☐ Very open and honest

☐ Moderately open and honest

☐ Held back, faked their real feelings

Comments:

18. (White students only. Black students should skip this item and go on to question #20.)
Do you feel that most of the black students expressed themselves openly and honestly in the discussion groups?

☐ Very open and honest
☐ Moderately open and honest
☐ Held back, faked their real feelings

Comments:

19. (White students only.) Do you feel that most of the white students expressed themselves openly and honestly in the discussion groups?

☐ Very open and honest
☐ Moderately open and honest
☐ Held back, faked their real feelings

Comments:

20. Would you like to participate in a cross-cultural group again?

☐ Yes
☐ No

Comments:

21. Do you think there should be cross-cultural discussion groups next year?

☐ Yes
☐ No

Comments:

22. Do you feel that other teachers should be involved in the cross-cultural discussion groups?

☐ Yes
☐ No

Comments:

23. Do you feel that the principal (Dr. Albrecht) should be involved in the cross-cultural discussion groups?

☐ Yes

☐ No

Comments:

24. Since you have been involved in the cross-cultural groups, how has your attitude changed towards fellow students who are racially different from yourself?

☐ More tolerant

☐ Less tolerant

☐ About the same

Comment:

25. Do you feel that without the cross-cultural group, racial harmony would have

☐ Lessened

☐ Remained as it was

☐ Increased

Comments:

26. How should the cross-cultural groups operate?

☐ Mostly talk (discussion)

☐ Mostly other activities. Specify activities________________

Comments:

27. What is the best feature of the cross-cultural discussion groups as they were conducted this year? (Use the back of this sheet for additional space if needed)

28. What is the worst feature of the cross-cultural discussion groups as they were conducted this year? (Use the back of this sheet for additional space)